THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
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THREE GIFTS

IT is unlikely that the three quarters of the British people (perhaps more) who have no connection with organized religion are dumb among themselves about the spiritual conditions of human existence. It is wrong to suppose that the churches are the only forms of articulate religious experience. Within the three quarters there are many who see through the material facade, and many more who are profoundly perplexed by it, and who may be described as the spiritually cut-off. They care, and many of them desperately, but for them the "old gods" are dead. These "gods" were often presented, and still are, through ideas, actions and formulas that could better be described as "gods" than as the revelations of the nature of God.

The spiritually cut-off cannot attach themselves to declarations or embodiments in which they do not believe. Consequently they are isolated, and some of the deepest natures of our time are unfulfilled. They are aware of a spiritual capacity that can find no exterior fulfilment. And consequently many of them are thwarted in the deeps of their lives. Many of them are enduring lonely spiritual struggles profounder by far in religious meaning than much that takes place in organized religion. There is frequently a mirror outside the churches into which they should look. It is to be found in the lives of those who are seeking and have not yet found. The shrill cry of evangelism would not then be so frequently heard or the tawdry assurance that so often accompanies it. Instead there would be a note of humility asking to be allowed to share and help.

The Spiritually Neglected

It is to these frequently unknown and often isolated people that the Unitarian movement in terms of sought privilege and humility can address itself. If it attempts to repeat the pronouncements of organized religion it will say nothing. These have already been said, and well said, by appointed men shaped by their own experience, and by terms and meanings well understood by them — and Unitarians are unlikely to improve upon them in that form. In any case the spiritually deserted are listening and they are still deserted. Unitarians, for good or ill, must speak out of their own experience, and trust that from that experience they will find a voice for the spiritually unfulfilled. This is not a matter in the first place of filling churches. It is a matter of self-reliance upon inner experience. It involves an act of faith; and it is from such acts that a religious movement lives or dies. Can the Unitarian movement discover within itself—has it the self-reliance to discover—what it needs to say, and how it should be said?

Gift One

We suggest in this article three gifts which the corporate religious life of Unitarians has to offer. In our next issue we shall suggest practical means by which these gifts can be made to say what they intend to say.

The first gift is that Unitarian corporate life asks for no commitment, immediate or intended, before a man can speak or attempt to discover his own experience. This is as profound a gift as it is possible to offer within communal religious life. It respects a man's ignorance as well as his knowledge. It recognizes that a man can stand on the threshold of truth for a very long time without stepping across it and still remain in all the meaning of religion more than a man. This is the state of many uncommitted people to-day. They cannot utter a "Yes", yet they cannot live on their "No". They desire to wait, in the company of others if the others will have them, but they do not wish to give the appearance of assent to something they do not believe.

The experience of freedom which Unitarians have developed meets this condition. It is an experience of depth within the nature of religion. Its practice demands a spiritual discipline, a sensitive restraint and awareness, a balancing of hesitations and avowals that may well indeed try the spiritual capacity of a man. Unitarians despoil this gift when they assume that it is easy to offer, or that it is easy for themselves, or when they use the word freedom as a tag word to mark the difference between themselves and others, or as a kind of dogma to cover up their own theological failings. The gift in order to be rich and powerful demands continuous development. It should be regarded as much a religious exercise in meaning as any other religious form.

Realization

The second gift is placed second not for a matter of placing but for convenience. It belongs to the nature of religious faith. It seeks to understand that the condition of the realization of religious faith is not that every man should be expected to realize in exactly the same manner as every other man, but that he should know that such a realization is possible. There comes a point, there is a point to be known and found, when everyone can cry in unison with the heart, "We praise thee, O God. We acknowledge thee to be the Lord". This point is reached in waiting and humility. It is not found under pressure, most assuredly not by the assumption that at all times and places everyone can automatically join in. The gift of freedom attached to this gift assumes that many can hold back. The manner of holding back indeed may offer a contribution to the fullness of the ultimate experience, and this places a responsibility, gladly to be accepted, by those who hold back. Again this religious fulfilment of unison balances knowledge against non-knowledge. It holds back from assertion and rests upon insight. It depends upon the deepest truth of faith, that sooner or later the faithful man, through all possible trials will find his communion with others.

The third gift is an open-eyed recognition of what a man is. He is a natural man. That is to say he is born in time and will die in time. He is, because he is in nature, uneasy about himself. He desires this uneasiness, for without it he could not question himself or be troubled, and without this he could not find his way to self-realization. Yet at the same time he wishes to escape from this uneasiness. He wishes to be fulfilled. He knows he cannot escape from it by lifting himself up as it were by his own hair; and he cannot remain by himself to be exactly what he seems to be. He has to escape in some way from his own natural state to be a full man. In various ways Unitarians acknowledge this, and it is a third gift they have to offer. They can contrast life beyond time with life in time.

These gifts present an opportunity for action on a deeper level and without so many possibilities of frustration as other opportunities. They do not cancel other actions, they support them; but they can begin to provide the spiritual food that so many in the movement long for. Next week we shall outline a simple plan.

AMONG MY BOOKS

By L. Baker Short

ALREADY as a child of eight I had a little bookshelf hung upon the wall with my own small collection of books. Among them I still treasure Frances E. Cooke's *Story of Theodore Parker*, who has always been my great Unitarian hero. There is also *Hans Andersen's Fairy Tales*, given to me by Istvan Györfi, then a Hungarian student at Manchester College, Oxford. Sadly he never had the children he so much desired. But to one small boy his gift gave a joy that has never ended.

My thoughts have been turned to the many memories and associations of my books by Dr. Alfred Hall's recent gift to me of *Record of Unitarian Worthies* compiled by the illustrous Rev. Robert Spears. The end fly-leaf is inscribed "James David Mason, September 22, 1878; A present from Mr. Spears". Surely he must be of the family of the late Rev. James Mason Bass? The book was bought in 1898 by L. Tavener—the Rev. Lucking Tavener, who died as the minister of the Aberdeen Unitarian Church. Dr. Hall had it from Mr. Tavener in 1904—and so it has come to Aberdeen to me.

Another of my treasures is *The Older Nonconformity in Kendal*. It is inscribed: "J. Edwin Odgers, the gift of his friend Francis Nicholson, March, 1915." On the death of Dr. Odgers, that weighty teacher of Church History at Manchester College, Oxford, the book was bought in 1926 by the Rev. Walter H. Burgess, who has been insufficiently appreciated as a Unitarian and nonconformist historian. In 1940 I bought the book from Mr. Burgess.

I am also proud to possess a scarce copy of *The Epistles of Erasmus*, translated by Francis Morgan Nichols, inscribed with the name William Lawrence Schroeder, who gave it to me.

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When I was a young boy at Willaston School I was smitten with the usual boyish craze for collecting autographs. In the school library was a large bookcase filled entirely with a large number of books from the library of Dr. Martineau, with a carved inscription "The Gift of his Daughters". So far as I remember, most of them were abstruse mathematical works. But their perpetual attraction to me was that each of them contained the precious autograph of James Martineau! As an ardent little Unitarian I longed for just *one* of those autographs. No one ever read the books. No one but myself ever looked at them. Many a time I was tempted to cut out the wonderful name when nobody was looking. No one would miss it—no one would know. But having gazed long and lovingly, in the end I always resisted the great temptation! Years afterwards virtue was rewarded. At the end of my theological course at Manchester College, Oxford, Dr. Jacks distributed a number of books among the students. My heart leapt up—among them were books from Martineau's library! To-day on my shelves stand some of his beautifully bound volumes—chiefly the German historians like Ranke—but each containing that beautifully neat signature!

Another little treasure that I acquired from the same source as my Martineau books, is a finely printed copy of a delightful translation of the twelfth century legend *Our Lady's Tumbler*. It is inscribed: "Dr. James Martineau from the transcriber, Easter, 1894." The transcriber was the great Unitarian scholar, Dr. Philip H. Wicksteed.

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In 1931 I succeeded as minister at the Gainsborough Unitarian Church the Rev. Morgan Whiteman, who had died so tragically in a cycling accident. When I arrived at Gainsborough I found hundreds of his books in the church furnace room waiting to be burned. No doubt many had already been burned. Hastily I examined them, and discovered that though he had had little money Morgan Whiteman had been a man of cultured interests, who throughout his life had collected all sorts of books at a few pence a time from second-hand sources. I rescued a large number—mostly books of the 18th and early 19th centuries, many of them quite early Unitarian or dissenting publications. I cannot name them all, but I will mention the original edition of Calamy's *Account of the Ejected Ministers*; Toulmin's *Protestant Dissenters*; and the London edition of the *Memoirs of Dr. Joseph Priestley*, edited by his son, and with observations of his writings by William Christie, the founder of the first definitely named Unitarian congregation in Scotland—at Montrose. One other strange find from the same source—an 1847 edition of the *Eclogues and Georgics of Vergil*, in Latin. It has the inscription: "W. Hale White, Carshalton"—that sad Nonconformist seer better known as the writer, Mark Rutherford. Morgan Whiteman bought it for a penny! Truly these were books "plucked from the burning"!

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Let me conclude with one or two miscellaneous items. Long ago in Oxford I bought my second-hand copy of Longfellow's poems. On the front and end fly-leaves it has seven boyish signatures—the name of Louis Golding, the well-known Jewish novelist!

Another little book I value is *The Minstrelsy of Peace*, an anthology of Peace verse, edited by J. Bruce Glasier, one of the pioneer Socialist propagandists who made it possible for the Labour Party to celebrate its jubilee this year. The book is inscribed to me by his widow, the late Katherine Bruce Glasier, herself a great and fine Christian Socialist propagandist. She had just spent a week at my home at Kendal; and I am always glad to remember the happiness I was able to give her by taking her to see ancient Cartmel Priory which she and her husband had always longed to see:

"O Cartmel bells ring soft to-night,
And Cartmel bells ring clear,
But I lie far away to-night,
Listening with my dear."

And lastly I have a slender little volume of verse entitled "The Voice of One". In it is the signature of the poet—H. Harrold Johnson—one of the few Unitarians who have had a real poetic touch. Well I remember walking with him the roads round Buxton. And well I recall how he told me of his yearly visit to see the poet, W. H. Davies, spending his old age in his cottage in Gloucestershire. Harrold Johnson would come, and be ushered in, but never a word did the two poets speak. In mutual understanding silence they drank a glass of wine together, and then parted—still in silence.

These are some of the memories and associations that come to me as I sit among my books.

COMMENT

Religion on the Air

THE B.B.C. has just published a useful booklet under the above title dealing with the audience for and the aims of religious broadcasting, and the parish priest's point of view. Conclusions on the audiences were come to as the result of examination of 2,000 representative informants above the age of 16. Rather more than one-third were found to be frequent listeners to religious broadcasts, one-third were occasional listeners, and the balance never listened at all. Only one in seven of these last were frequent church-goers. It was found that through broadcasting the influence of Christian teaching and worship were brought to bear in some measure upon one-half the people outside the churches.

The vast majority of all from whom inquiries were made were in favour of Sunday Schools and religious instruction in day schools: and Sunday School attendance among them seems to have been almost universal. Immortality, as Christians understand it was denied or doubted by more than sixty per cent. of those outside the churches, and, strange to say, by as many as twenty-five per cent of those who go to church frequently. Another remarkable finding was that on the matter of divorce, there was a substantial undecided Roman Catholic minority.

In discussing the aims of religious broadcasting, the Rev. Roy McKay, the head of the B.B.C. Religious Broadcasting Department remarks that the Central Religious Advisory Committee has helped the B.B.C. to define what it means by "the main stream of Christian tradition" in this country, and that term includes the Church of England, the churches belonging to the Free Church Federal Council, that is, the Methodist, Congregationalist, Presbyterian and Baptist churches, the Church of Scotland, and the Roman Catholic Church; but he adds: "The advisory bodies and the B.B.C. have agreed that there are also minor groups which should be represented on the air, as, for example, the Brethren, the Salvation Army, and the Society of Friends. There are other religious bodies which are outside the main stream and which are not given broadcasting time for religious services." The booklet comprises three lectures delivered to St. Paul's Lecture Society, which probably explains why the last chapter, that on the parish priest's point of view, ignores entirely the existence of other Christian bodies.

The Divorce Report

The Report of the Royal Commission of nineteen members, presided over by Lord Morton of Henryton, set up to consider alterations in the law relating to divorce and other matrimonial proceedings, has been presented, and is on the whole a conservative document. The idea of allowing divorce on the ground of incompatibility of temperament, which would open the way to all sorts of abuses has been peremptorily and rightly dismissed; but nine members felt that where a marriage had broken down completely, there should be provision for divorce, even though there had been no specific offence. So that where husband and wife have lived apart for at least seven years immediately before the application, it should be possible for one spouse, with the consent of the other, to obtain a decree of dissolution of marriage.

The complexity and worries of modern life are blamed for the break-up of many marriages which years ago would have held together, and at such a time as the present it is to be expected that with many the assertion of one's individuality as a right, reckless of consequences to others, should lead to unhappy marriages. "The wider spread," says the Report, "of knowledge in matters of sex is of great value, but may have produced in the popular mind an undue emphasis on the overriding importance of a satisfactory sex relationship without a similar emphasis on the other stable and enduring factors of a lasting marriage." The Commission thought that the remedy for marriage failure does not lie in making divorce more difficult, but rather in fostering ideals of duty to the community, in determination on the part of men and women to make the marriage a success, and in inculcating a proper sense of responsibility towards the children of the marriage. "These objectives," it is said, "can only be achieved by education in the widest sense, by specific instruction before marriage, and by providing facilities for guidance after marriage and for conciliation if breakdown threatens."

The Dynamic Society

In the *Times Literary Supplement* of February 24, there appeared an article with the above title that has since excited a good deal of attention. The writer asked what it is that makes a society static or dynamic, what gives it "go"? Some nations which were dynamic at the dawn of this century are even more so to-day, such as the United States; others which were undeniably static have become dynamic, like Russia, China and India; but there are others which have become less dynamic and tend even to criticize the implications of rapid material development, among which are to be numbered Britain and France. The author claims that "in more societies than ever before one can find to-day individual hope and confidence in a worthwhile future, a sense of creating anew, what Hume in his admirable analysis of society called 'liveliness'". People in Britain and France are, however, obsessed by the past; they show a common belief in the virtue of a more or less *static* income, to be merely *re*distributed, rather than in the virtue of a rapidly growing national income to be distributed in the best way to make it keep on growing; and they tend to preserve the class and economic distinctions of the past.

But even in countries like Western Germany and Italy we see a new spirit abroad that ignores the past and looks to the future. "Alone in Europe, the peoples of Britain, France, Spain and Scandinavia stand pat and stay put," and are "aimless, disillusioned, frustrated, actuated spasmodically by envious aggression, devoid of any constructive concepts for their society," whilst those to the Right are "cowed, tentative, cynical, nerveless." The article did not make pleasant reading, for there was too much in it that was true to fact.

The Inquirer is not directly concerned with economic affairs, but here we have an enumeration of qualities that amount to a moral and social loss. The day is past when we can coolly separate economics and morality, for we can see that the prudential virtues, with which economics are largely concerned, are the only safe bases on which to build what from some points of view appear to be the higher and more spiritual qualities. Above all, since man's consciousness is a unity, aimlessness, disillusion, frustration and the like, are qualities that tend to overshadow one's whole consciousness, and sap the vigour of one's soul. What can be done about it? It is not an easy matter to turn the whole trend of a nation's thought but it looks as though that must be done if disaster is to be avoided.

Commentator.

Dr. EARL MORSE WILBUR

By Frederick Hankinson

IT is with deep regret that it was (preliminarily) reported in the February issue of the *Christian Register* of the death at Berkeley, California, of Dr. Earl Morse Wilbur, at the age of 89. He was one of the greatest historians of our Unitarian History through the centuries. He went to be Assistant Minister in 1893 to the Rev. Thomas Lamb Eliot of the Unitarian Church, Portland, Oregon, of whom he wrote an interesting "Life" which was published for private circulation. He married Dorothea Dix Eliot, the daughter of the minister. Later he became President of the Starr King School for the Ministry at Berkeley, California. He had written in 1925 "Our Unitarian Heritage" and was enamoured of the subject and its roots in many lands. He began to collect all the literature he could get to found a special Unitarian section in the College library. He had visited the neglected grave of Faustus Socinus in Poland in the same year, and now he felt the great "urge" to write a complete study of our movement in various countries, and this led him to study a number of foreign languages.

He had an exceptional talent for learning dead and living tongues and he did a stupendous task in studying about fourteen languages, and being able to read books, deeds and documents relating to his special subject in many national libraries. He then decided he would compile his "History of Unitarianism" which appeared in two volumes (I) in 1945, and (II) in 1952. These books form a comprehensive, monumental and documental history of our movement in Transylvania, England, U.S.A., Holland, Italy, Poland, Switzerland, Germany, etc. It meant years of ardent research, and outstanding mental ability and physical strength to travel so widely in foreign lands and live abroad for some years while separated from his son and daughter. He was accompanied by his brave and devoted wife. When he came to Hungary in 1932 I was privileged to help him in some small ways—finding suitable quiet lodgings in Budapest (a difficult task in the after years of the First World War); going with him to introduce him to the chief librarians of the Parliament and University libraries, who gladly gave him a reader's ticket.

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When he went on to Kolozsvar-Cluj, Rumania from Budapest, it was a time of bitter political feelings and ill-will between the two countries, and travellers had difficulty in getting visas, and as personal belongings were thoroughly searched at the various frontiers, and especially letters and papers, Dr. Wilbur was very anxious about his special documents. Fortunately I was able to take him to the Rumanian Legation in Budapest, and the Minister of the Legation, after hearing an account of Dr. Wilbur's special research in Unitarian history and his desire to study at the Unitarian College library in Kolozsvar-Club, readily gave him a vis-spécial and a laissez-passer, so all went well and Dr. Wilbur did not have to leave the train for Customs control at the frontier. He was always grateful, and on arriving in Kolozsvar-Cluj he received friendly attention by the Rev. Elek Kiss (a M.C.O. student) but now Bishop Kiss.

We must recall all that Dr. Wilbur did for the final restoration of the grave of Faustus Socinus (1539-1604) at Luslawice in Poland. It was stated about 1879 that the grave of Faustus Socinus was known to Unitarians, and the late Rev. Dr. Alexander Gordon in the same year, when visiting Unitarian churches in Transylvania, had decided to return home via Luslawice and find the original grave. He reported it was enclosed in a plain oak railing in what seemed an unkempt field. In 1910 Dr. Charles Wendte of Boston visited the grave and wrote in the *Christian Register* that there should be a scheme to have a suitable memorial erected. Money was collected in England and U.S.A. During the First World War soldiers damaged the surrounding fence, the roof of the overhead building was broken, the tomb was defaced, and it was thought nothing could be done, and the money might be used for other purposes. There was no "giving in" with Dr. Wilbur and in 1924 he went to Poland to investigate the history of Socinianism. Dr. Wendte asked him to visit the grave and report on it. Dr. Wilbur drew up an encouraging report and asked for the required funds to renovate the grave. In 1932, 1,800 dollars were collected. The owner of the estate on which the derelict grave lay suggested that a better site be given in his park and the ground he offered to "deed" to the State. Thus the grave would be near the manor house where Faustus Socinus died, and near where the site of an old chapel stood, where he had worshipped. Dr. Wilbur accepted this noble gift and the re-interment and grave were completed in August, 1933. An imposing memorial of Polish grey granite is now erected with a Latin inscription.

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Our debt to Dr. Wilbur is immense, as he was not a young man when he began his study for the two-volume "History of Unitarianism," it is sad to recall that during his stay in Eastern Europe his only son, Thomas Lamb Eliot Wilbur, a promising and brilliant student, died suddenly aged 20 in 1932. The parents were heart-broken, and I recall our conversation when they decided they could now do no good by returning home, but they would bravely carry on and dedicate the History to the son's memory, and in Volume One there is a noble reference to him, containing some of those oft-quoted words of Dr. Wilbur which outline our Faith—

> "Freedom in thought—
> Reason in Conduct—
> Tolerance in Judgment—
> Crowned by uprightness of character."

Dr. Wilbur also felt as he had received money grants from several Trusts including the Hibbert Trust, he must continue his task. He has been failing in health during the last few years. He and I have corresponded at times for many years, but this last Christmas I received no news, and his wife's cousin, T. S. Eliot, wrote recently that one of his U.S.A. relations had reported the very serious state of Dr. Wilbur's health.

Only those who knew him can ever realise the wonderful help and support his wife was to him, especially at the time of their great sorrow, and he pays her a loving tribute in his Preface. He was of a retiring, friendly and kindly nature, but his name lives on in his works, and is an added honour to our rôle of Unitarian writers.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

OPEN FORUM

"It Could Be Done"

SIR,—How right you are to suggest in your article "It Could Be Done" that the future of the Unitarian Church lies not in sterile discussion of past theological issues but in live consideration of Unitarian belief in contemporary terms. As you say, such questions as the Divinity of Christ or the Bodily Resurrection no longer claim our passionate attention, and the danger that lies before us is that we may become an obscure religious sect trying to live on the phrases and formulas from which a great deal of the protest has departed.

My reason for writing to you is to reinforce your appeal to the General Assembly to initiate action to use the power that exists in our movement to prevent our becoming merely another religious sect. Let a standing commission be appointed composed of men of intellect, who are not lacking in our movement, who would be charged with the duty of following up the work which was started by the publication of "A Free Religious Faith". Let them apply themselves to thinking out the Unitarian belief in contemporary terms. Let them engage in research and enquiry so that they may lay foundations for the protest that it will be our duty to make in future years. The future lies with those who realise that we live in an age of research and development, whether it be in industry and commerce, in science and medicine, or in religion. The cost of such research would not be great and should be well within our modest budget.

Let our readers and our elected representatives take note of your words: I venture to think that the future of our movement will in great measure depend on the quality of their reaction.—Yours,

Westerham, Kent. *Colin S. Dence.*

SIR,—It seems to me that one of the greatest of the problems confronting us in our efforts to "grow" is that of communicating what we have to say. We have to make ourselves intelligible in the idiom of the present-day world. In recent years some religious bodies have made conspicuously successful efforts in this direction, but we are not, on the whole, among them. Too often we stick to an esoteric form of words or one which is obsolete, thereby creating confusion instead of understanding.

To give two rather trivial examples: a recent correspondent to *The Inquirer* talks about the "Orthodox Church." To almost everyone this term means a particular branch of Christendom to be found mostly in Eastern Europe, but to your correspondent and presumably to some other Unitarians it apparently means the Church of England. Or again, a rather quaint and archaic touch is given to some of our Sunday school literature by its use of the word "scholar" to mean any child at school—a use of this term which is almost completely obsolete in normal educational circles.

A more important example of the same thing comes in the statement in the G.A. Year Book to which exception has been taken. If "the Christian Faith" means anything at all, it means "the faith of Christians." But ninety-nine per cent of all Christians would regard the rather mutilated version of the nineteenth-century "five points" which we offer as not at all representative of what they believe. They would say, as has been said to me, that this statement contains no specifically Christian content at all, except in its reference to Jesus, and there it is grossly inadequate in regarding him as Leader and not as God and Saviour. In other words, we are using the term "the Christian Faith" in a very peculiar and private way.

Would it not be a wise step to agree upon an acceptable and intelligible use of language before trying to present our approach to religion to the world at large?—Yours,

Ipswich. *A. Phillip Hewett.*

SIR,—Dr. Wilde in his thoughtful article has tried to bring us down to brass tacks. Too much emphasis on the intellect, the social pull of other larger and more popular Churches, the lack of a sense of Churchmanship, etc. Hopefully he waits for the opinions of others and then off we go again. We have got to find equivalents for certain orthodox strengths within the framework of a broadly liberal, humanistic universalistic theism. Albeit Miss Lindsay throws in a bombshell by opining that too much reason may do as much to empty Churches as fill them. Our time is probably not yet. Mr. Rutt prefers to walk alone. We should reconcile ourselves to our smallness. These deep ruminations may all be very interesting. When we have all found the equivalents, etc., the people may start rolling in, when also Mr. Rutt and probably other Unitarians will no doubt walk out.

But these endeavours will take a long time.

Could we not have this valuable discussion confined to those matters which appear to be hidden from the deep thinkers and are revealed to more simple souls. Opposite these reflections we observe that the Bishop of Birmingham appeals for over £1,000,000 and at least one Unitarian, viz. Commentator, approves. Could it be that one reason we do not grow is that we have not got £1,000,000? It might be that if we had we could devise some things which might make us grow almost as much as the discovery of equivalents for orthodox strengths inside a humanistic theistic universalistic theism. We might even provide a small private room in every Chapel for such as Mr. Rutt. We might produce such conditions in the Ministry that a hundred young men would desire to enter it and be imbued with such loyalty and enthusiasm that it would infect all who came in contact with them in the scores of new Chapels we might build. We possess a Ministry of devoted men whose loyalty is heroic but it is so in spite of the conditions in which they have to work. When it becomes so because of them, when every Minister prays that his sons will follow in his steps and that he can do no more for them than urge them to do so, this Denomination will grow. An enthusiastic Ministry will cause any Denomination to grow and those who desire ours to grow will do better by establishing the conditions for enthusiasm in the Ministry than by all the researching of all the philosophers into the possibility of discovering a reasonable Faith with all the equivalents of orthodox strength in a humanistic theistic universalistic, etc., etc., Denomination. It might even be easier.—Yours,

Belfast. *A. L. Agnew.*

SIR,—Dr. Wilde has put his finger on the weakness of humanism. An easy going hedonism is just as reasonable as moral earnestness in a godless world. Unitarian humanism with its curious Victorian flavour is an importation into materialism of an attitude which really belongs to nonconformist theism. Its air of nobility rests on shaky foundations because it has not really thought out its position.—Yours,

Hove. *E. A. Martin.*

The Dead Sea Scrolls

SIR,—It seems to me a little naive of Dr. Rattray to be shocked at the fact that religious scholars are sometimes influenced by wishful thinking. One of my objects in writing was to point out that there is wishful thinking at work amongst those who are exploiting the scrolls to discredit Christianity as well as among the Fundamentalists who use them for an opposite purpose.

As regards the Testament of Levi, it seems to me no more surprising that this should have once existed on its own than that, say, the Gospel according to Mark should have done so. Such matters are not decided by general probabilities but by evidence, and it appears to be a fact, which the anti-Christian writers have tended to conceal, that the other Testaments have not been found in the library of the Qumran sect.

I am still at a loss to see how the scrolls have "completely undermined" orthodox Christianity.—Yours,

Manchester College, Oxford. *L. A. Garrard.*

A New Group

SIR,—I am wondering if you have any readers in the Epsom district who would be interested in the formation of a Free Christian or Unitarian local group. Or if any other persons are known who might be interested. It is suggested that they might meet sometimes for worship and perhaps form the nucleus of a new community in the area.

Would anyone interested please write to me?—Yours,

106 Manor Green Road, Epsom, Surrey. *Nora E. Gook.*

The Lion Won't Lie Down

SIR,—It is a great pity Miss I. W. Mogey allowed a too vivid imagination to mar the great story of Samuel Watson of Killinchy, whose heroic courage entitles him to be placed in the National Dictionary of Biography along with the first two ministers of Killinchy, John Livingstone and Michael Bruce.

The topographical and historical references in the article nearly caused the present minister of Killinchy to "die of laughing." A more complete picture can be obtained from Wilbur's "History of Unitarianism" Vol. II, "The Bible Christian" (1830-45), "The Minutes of the Synod of Ulster" (1827-36), "The Minutes of the Remonstrant Synod," M'Creery's "The Presbyterian Ministers of Killileagh" (1875), James Gourley's MSS. "History of the Killinchy Presbyterian Church" (1874), Crozier's "The Life of Henry Montgomery" (1875), Porter's "Life and Times of Henry Cooke" (1875) and various Church Records.

It is to be sincerely hoped that no future G. E. Evans in a new "Vestiges of Dissent" cites the article for reference.—Yours,

Killinchy, Co. Down. *J. William Dyer.*

Unitarian and Free Christian Peace Fellowship
SIR ADRIAN BOULT
will address the Annual Meeting at
14 Gordon Square, London, W.C.1, on
THURSDAY, APRIL 19, AT 4.30 P.M.
Subject: "Peace in our Time".
Chairman: Miss D. Wrigley, B.A.

IT OCCURRED TO ME

By Muriel Hilton

ARNOLD BENNETT in one of his early works on writing said, "There is a word, a 'name of fear' which rouses terror in the heart of the vast educated majority of the English speaking race. The most valiant will fly at the mere utterance of that word. The most broadminded will put their backs up against it. The most rash will dare not to affront it. I, myself, have seen it empty buildings that had been full; and I know that it will scatter a crowd more quickly than a hose-pipe or the rumour of the plague. Even to murmur it is to incur solitude, probably disdain, and possibly starvation as historical examples show. That word is 'poetry'".

Well, it may not be quite as bad as that, but it would be no exaggeration to say that the average person does not read or buy books of poetry, and certainly very few write it. So small is the reading and sale of poetry that it is very doubtful whether there is a poet in the country who is able to live on the proceeds of the sale of his verse. And to get poetry published is more difficult than any other writing.

It is a very sad state of affairs for we have the greatest poetry written in our language, which surely means that when these great ones flourished there must have been a love of poetry amongst ordinary people. After all poetry is a natural part of our make-up. The best poetry is never far removed from thought forms and mental images common to all of us, and rhythm is part of life. Perhaps it is that so much modern poetry has become obscure and no longer touches the chords within us. In experimenting some modern poets have lost the common touch, and poetry no longer sings, no longer delights. It is a great loss, but to those who cannot understand modern trends there is an enormous field of pleasure to be obtained from reading the poetry of less recent times. There is something in poetry for all of us and we should all strive to enjoy the companionship, the tranquility and peace of the poets.

I sometimes wonder if our churches do all they can to foster the love of poetry. Do we use it in our services as much as we could? And could we not introduce poetry more into our week-day meetings? We certainly should encourage the writers of poetry who are in our midst to read us their work if they will. Some of our happiest and most intimate evenings at our Literary society have been those which have included poetry readings from members. After all poetry is the language of religion and churches should be centres where we foster its creation and expression.

"A Confession of Faith"

ANOTHER remarkable anthology has been compiled by Mr. Victor Gollancz. (*From Darkness To Light*, Gollancz, 15s.) Out of courageous personal experience he has recorded from many sources, including his own, a magnificent record of what ought to be called religious experience. No one could be other than grateful for the spiritual perception that has made this possible. *From Darkness To Light* is precisely what those words mean, and in terms of actual suffering and triumph.

The book may be commended to ministers for "second readings". This is a secondary commendation; for an earnest reading of it would profoundly help most forms of religious vocation.

E.G.L.

Southend-on-Sea: The 58th Annual General Meeting of the Congregation was held on March 17. Details of the forthcoming Advance Campaign, to be held during May, were discussed. At the close of the business the Women's League presented the Church with a carved oak table, made by the Church Secretary, Mr. J. Hallam, which is to stand before the pulpit. The meeting was followed by tea and a social.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7534 Editorial: EUS 2912

Corner Stone-Laying Ceremony of Re-built Church of the Saviour, Southampton

A gloriously sunny day graced the occasion of the laying of the corner-stones, in the porch of the re-built Church of the Saviour (Unitarian), London Road, Southampton, on Saturday afternoon, March 10, 1956. This act was performed by Miss Mabel M. Compton—a life-long member of the congregation—and Edmund Kell Blyth, Esq., M.A., of St. Albans; a great-great-nephew of Rev. Edmund Kell, M.A., a founder member of the Unitarian cause in Southampton, and who was responsible for the building of the original church in 1859, which was destroyed by enemy action in 1940.

If the gathering lacked the personal representation of the General Assembly on March 10, their enthusiasm, on such a joyous occasion, was stimulated by the presence of 150 people. These included ministers and members from the other churches in the Southern Unitarian Association; the president of the Free Church Council—Councillor Rev. Gwilym Davies; and Civic representation was evidenced by the presence of the Sheriff of Southampton. There were representatives also from the Society of Friends. Each representative brought greetings and good wishes, paying tribute to the perseverence of a small congregation. Mr. E. Kell Blyth presented the congregation with the gift of a Visitors' Book, handsomely bound in royal-blue leather and inscribed in gold with the identity and address of the church. The donor hoped that Unitarians visiting Southampton Unitarian Church would record their names and addresses. A worthy treasure! which the congregation will appreciate. M.H.F.

Cinema

The ballet company of the Bolshoi Theatre of Moscow is expected to perform in London in the autumn, but meanwhile a film of their performance of *Romeo and Juliet*, to Prokofiev's music, can be seen for a few days only* at the Festival Hall. Let us hope that it can be shown for longer elsewhere, for many people, not only lovers of ballet, would enjoy this film. Ulanova, probably the greatest dancer in the world at present, dances Juliet. She is old for the part, but brings to the rôle a finer understanding than any young dancer possibly could: it is indeed a rare experience to watch her. It is also refreshing to see a Russian interpretation of an English classic.

B.L.

* April 2 and 6. Mat. Easter Monday.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 1st, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
[illegible], Unitarian Church, [illegible] Street, 11 and 6, Rev. Gordon [illegible]
Aberystwyth, New Street Meeting House, 11, Mr. [illegible] [illegible]
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
[illegible], Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. [illegible]
[illegible], Unitarian Chapel, [illegible] Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] Green (nr. [illegible]), Unitarian Church, 11, Rev. W. [illegible]
[illegible], Free Church, High Street, 11.15, Rev. J. [illegible] [illegible]
Birmingham, Unitarian Church, [illegible] Road, 6.30, Rev. [illegible] [illegible]
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible] [illegible]
Birmingham, Waverley Road Church, and [illegible] Street Mission, Small Heath, 6.30, Rev. [illegible] [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. [illegible] [illegible]
[illegible], [illegible] Road Free Church, 10.45 and 6.30, Rev. J. W. [illegible]
[illegible], [illegible] Church, [illegible] Road, 10.30 and 6.30, Rev. [illegible] [illegible]
[illegible] ([illegible]) Unitarian Chapel, [illegible] Lane, 6.30, Rev. [illegible] [illegible]
[illegible], Unitarian Church, [illegible] Road, 11, Rev. Lawrence [illegible]
[illegible], [illegible] Avenue, 3.15, ——
[illegible], Town Hall Square, 10.45 and 6.30, Rev. [illegible] A. [illegible]
[illegible], [illegible] Church, [illegible] Street, 3, Sunday School, 6.30, Rev. W. R. [illegible]
[illegible], Unitarian Chapel, 11 and 6.30, Rev. G. [illegible] [illegible]
[illegible], Christ Church Unitarian, New Road, 11 and 6.30, Rev. [illegible] [illegible]
[illegible], [illegible] Meeting, 6.30, Rev. A. H. [illegible]
[illegible], [illegible] Road, 11, Rev. A. H. [illegible], 6.30, Mr. R. L. [illegible]
[illegible], Unitarian Church, [illegible] Street, 3, Miss V. [illegible]
[illegible], [illegible] Street, 11 and 6.30, Rev. F. W. [illegible]
[illegible], [illegible] Church, [illegible] Road, 11 and 6, Rev. H. [illegible] [illegible]
[illegible], The [illegible] Unitarian Church, 11 and 6.30, Mr. [illegible] [illegible]

CARDIFF, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones

CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. James Nicholson

CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas

CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hammond

CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw

CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn

COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman

COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams

CREWE, Free Christian Church, Beech Street, 6.30, Supply

CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken

CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. Downing STYAL, 6.30, Rev. A. B. Downing

DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter

DERBY, Friar Gate Unitarian Chapel, 6.30, ——

DITCHLING, Old Meeting House, 10.45, Dr. J. J. Goring

DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson

DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks

DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. [illegible]

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse

DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner

EXETER, George's Chapel, South St., 6.30, Rev. L. J. Hines

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith

GLASGOW, St. Vincent Street Unitarian Church, 11, Supply

[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short

GUILDFORD, Ward Street Church, 11.15, Rev. R. [illegible]

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Storey

HALIFAX, Northgate End, 10.45, Miss K. Bramhall, 6.30, Rev. J. B. Tonkin

HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. Muriel Hilton

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard

HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall

HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tonkin

HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

KENDAL, Market Place Chapel, 6.30, Supply

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. Whitaker

KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. Hall

LEEDS, Mill Hill Chapel, City Square, 10.45, ——, 6.30, ——

LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton

LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason

LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road

LEWES, Westgate Chapel, 11, Rev. W. J. McElderry

LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall

LIVERPOOL, Bootle Free Church, 11, Rev. Brian L. Golland

LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison

LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler

LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland

LIVERPOOL, Hope Street, 6.30, Mr. A. H. Nock

LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price

LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long

LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw

LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 Mr. T. E. Dalton

LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton

LONDON, Golders Green, Hoop Lane, 11, Rev. F. Hankinson, 6.30, Rev. K. C. Treacher

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply

LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw

LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher

LONDON, Ilford High Road, 6.30, Rev. L. I. McIntyre

LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox

LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox

LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Mortimer Rowe, 6.30, Rev. E. G. Lee

LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. G. J. Price

LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. C. S. Dence

LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson

LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, no evening service

LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones

LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. M. Thorncroft

LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary

MACCLESFIELD, King Edward Street, 10.45, and 6.30, Rev. G. D. [illegible]

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton

MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. Peter Jones

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill

MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. Hopkins

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, ——

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt

MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday

MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies

[illegible], Old Road Chapel, 6, Mr. David C. Dix

[illegible] (see LEICESTER)

[illegible], 3, and NEWTON ABBOT, 6.30, Rev. C. G. [illegible]

[illegible], Christian Church, Stamford Road, 10.45 and 6, Supply

[illegible], Old Chapel, 6, Supply

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible]

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. R. Short

NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. Short

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall

OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal

PADIHAM, Nazareth Unitarian Church, Knight Hill, 11, Miss V. Cunliffe

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply

PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. [illegible]

POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]

PORTSMOUTH, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturgess

PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

RINGWOOD, Hants, The Meeting House, Mrs. A. Howarth

ROCHDALE, Blackwater Street, 10.30 and 6, Rev. William [illegible]

ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape

SALE, Atkinson Road, 11, Rev. John Gill

SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. H. Mathews

SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris

SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby

SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies

SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry

SIDMOUTH, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——

SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——

SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. J. Reece Walker

SOUTHPORT, Portland Street Church, 11, and 6.30, Rev. T. J. Jones

STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. [illegible]

ST. HELENS, Corporation Street, 6.30, Rev. S. R. Butler

STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams

STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply

SWANSEA, Pennard Free Christian Meeting House, 11, Rev. Simon Jones

SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)

SWINTON, Swinton Hall Road, 10.45 and 6.30, Supply

TAUNTON, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School

TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kereki

TODMORDEN, Unitarian Church, 10.45, and 6, Mr. I. Stansfield

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton

TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill

WARRINGTON Cairo Street, 10.30 and 6.30, Rev. Eric Wild

WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)

WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire

WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)

WHITBY, Flowergate, 6, U.Y.P.L. Service

YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson

MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James

PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 49 Clifton Crescent, Mt. Lawley

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.

SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins

VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris

WELLINGTON, Services suspended. Enquiries—Mrs. Worth, Tel. 41-272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service. Rev. Magnus C. Ratter

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Marriage

Peacock—Main—On March 24, 1956, at Wandsworth Unitarian Christian Church, Roy Peacock, only son of Rev. Arthur and Mrs. Peacock, to Beryl Jacqueline Main, daughter of Mr. and Mrs. J. Main of Whetstone.

Births

Gimson—On March 10, 1956, at 27 Welbeck Street, W.1, to Ann (née Pitt-Lewis), wife of Peter M. Gimson, a daughter, Hilary Edith.

Petts—On March 20 at the Christiana Hartley Maternity Home, Colne, to Barbara, wife of the Rev. G. W. Petts, a daughter.

Miscellaneous

URGENTLY WANTED. Accommodation for middle-aged spinster with docile well-behaved dachshund, district within reach of Quex Road Unitarian Church, preferably St. John's Wood or Hampstead. Unfurnished or part-furnished preferred. Miss Hollander, Flat 8, 12 Northwick Terrace, N.W.8.

"UNSEARCHABLE RICHES", the ideal magazine for the serious Bible Student, 7s. per annum. "THE CONCORDANT VERSION", the most accurate translation extant. Write: H. Jones, 10 Abbey Road, Mansfield, Notts.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings - Conway Hall - London

(except where otherwise stated)

London :—

Tuesday, 17th April to Friday, 20th April

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 17

2.00 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).

4.30 p.m. INFORMAL RECEPTION (Essex Church).

5.00 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. A. P. B. HEWETT, M.A., S.T.M.
"Social Service in the Local Church."

7.00 p.m. ANNIVERSARY SERVICE (Essex Church).
Preacher: REV. BASIL VINEY.

WEDNESDAY, APRIL 18

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.

3.45 p.m. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.

7.30 p.m. MEETING FOR WELSH-SPEAKING UNITARIANS (Highgate Unitarian Church).

THURSDAY, APRIL 19

10.00 a.m. COMMUNION SERVICE (Gordon Square).
Preacher: REV. A. E. PEASTON, M.A., B.Litt.

11.15 a.m. ESSEX HALL LECTURE.
"The Historical Jesus — Schweitzer's Quest and Ours after Fifty Years."
REV. L. A. GARRARD, M.A., B.D., Principal-designate of Manchester College, Oxford.

2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preacher's Union, and Ministers' Meeting).

7.30 p.m. PUBLIC MEETING "The Liberal Doctrine of God and Man"
Chairman: REV. L. REDFERN, M.A., B.D.
Speakers: REV. A. W. VALLANCE, B.A.
REV. R. W. WILDE, B.Sc., M.A., Ph.D.

FRIDAY, APRIL 20

10.00 a.m. CONFERENCE "UNITARIANS GOING FORWARD".
Chairman: REV. G. KEREKI.
1. "What has been done"
Speakers: .... (St. Helens)
MISS JOYCE PEARSON (Golders Green)
MR. A. MOORE (Speke)
2. "What we propose to do"
Speaker: REV. A. H. BIRTLES, B.A.

12 noon CLOSING ADDRESS. "FOR THIS CAUSE—"
REV. J. HARRY SMITH.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches accepts the recommendation of the Council that all Congregations be asked to adopt the Simplex Envelope Scheme which shall cover contributions to the Local Church, the District Association and the General Assembly, as the best means of providing increased and reliable income for all three bodies.

BOLTON MINISTERS' FRATERNAL, RESOLUTION

THE DEATH PENALTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches supports the growing demand for the Abolition of Capital Punishment believing it to be an eminently humane and reasonable reform which cannot but promote the community's sense of the supreme value of human personality."

NORCLIFFE CHAPEL — STYAL

ARTHUR BLAKE SCOTT MEMORIAL TRUST

The Annual Sermon on
DUTY
will be preached on
EASTER SUNDAY, APRIL 1, at 6.30 p.m.
by the
Rt. Hon. J. CHUTER EDE, C.H., J.P., D.L., M.P.

Visitors will be welcome, and may travel by a special bus leaving Bank Square, Wilmslow, at 6.10 p.m. and returning after the Service, or by the regular Manchester Corporation bus (No. 64 marked "Styal") leaving Piccadilly, Manchester, at 5.40 p.m.

The Induction of the
REV. W. HILL WAREING
to the Ministry of Monton Church
will take place
at Monton Church, Eccles
on SATURDAY, APRIL 7, 1956 at 3 p.m.
Tea at 4.30 p.m. Welcome Meeting at 5.30 p.m.

Sidmouth : The Rev. Harold Whitaker, of Kidderminster, has accepted a cordial and unanimous invitation to become the Minister of Old Meeting, Sidmouth, and will commence his ministry at the beginning of July.

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